

4

THE METEORS!

E. 12.29⁴

A SERMON PREACHED AT A VISITATION.

By MICHAEL VVIGMORE,
Rector of *Thorseway* in Lincolnshire,
and sometimes Fellow of Oriel
Colledge in Oxford:



*Let your Lights so shine before men, that they may see
your good workes, and glorifie your Father which is in
heaven, Mat. 5. 16.*



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ЭНТ

МЕТЕОРЫ

А. А. А. А.

СЕМЕЙНОН ПРЕАЧЕНІЕ
А ТА А НІСІТАЦІОНІ

ВІ МІСІАНІ ВІДМОВА
Ректора Університету в Тізіевіллі
заповітніх Фотографій
Світоглядні

Інші зразки відомі від
заповітів Фотографій
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1191:90



МОСКОВ

Імператорській Академії Наук
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TO
THE R I G H T

Honourable, THOMAS Lord
Coventry, Baron of Aylesborough, Lord Keeper
of the Great Seal of England, one of his Majesties
most Honourable Privie Councell, &c.

Right Honourable:

Such is the *Leprosie* of
Ingratitude, that scarce Luke 17.
one in ten comes backe
to be thankfull: and God
seemes to give a checke
to mans nature, in placing *Memory* be-
hind in the head, as being an *Embleme*
of our dulnesse, in rendring the *Offices*

A3 of

The Epistle

of Gratitude. I must, and ever will acknowledge to Gods glory, and your Honour, that as I had my *being* from above, so have I my *bene esse* from your *bounty*, in so much that (as Saint *Paul* to *Philemon*) *I owe unto you even mine owne selfe.*

Luc. 12. 15. 16. With that *Samaritan* in the *Gospell*, I am at length *come backe againe to worship*, and to present you with these *false fires*, to make my *Duty* and *Affection* legible; *ut Dei, ita est eorum qui Dei in terris vices obeunt, pro sua immensitate beneficia largiri, sed hominum gratitudinem, ex eorum modulo aestimare.*

Psal. 39. 3. Long hath mine heart burnt within me, with an earnest, *Quid retribuam?* In regard of those gratiouſ encouragements, by your *Honour* conferd upon me. Nor have I slept in the *Land of forgetfulnesse*, but waited opportunity to vent my selfe; and

Dedicatore.

and now I have borrowed so much strength of boldnesse, as to lift up the eyes of *Hope*, presuming to prefer these flashes to your view; in the which as the *bad-borrowers* of these dayes, I doe pay my great debts by *small Pensions*.

If this mine Adventure shall finde such admittance, as to give the least life to my riper studies, I shall not suffer my *Temples to rest*, till I be delivered of a Psal. 131.4. stronger birth.

Cœlum quietem sortitur in motu, I shal ever account it my heaven upon earth, to labour to shew forth my thankfulnes, and to pray with a flaming heart, that Gen. 49.22.35. the blessing of *Joseph* light upon you.

Decem. 15. 1632.

Your Honours humble *Eleemosynarie*,

MICHAEL WIGMORE

lawn of Devoriod evind I wron hou
the selfe p[ro]p[ri]et[er] of an a[cc]ommodation to digne
the selfe p[ro]p[ri]et[er] of an a[cc]ommodation to digne
the selfe p[ro]p[ri]et[er] of an a[cc]ommodation to digne

Ad Lectorem: h[ab]itatis
et h[ab]itatis. **Ad Lectorem:** h[ab]itatis
et h[ab]itatis. **Ad Lectorem:** h[ab]itatis
Cum carpuntur vicia, & inde scandalum oritur,
ipse sibi scandalii causa est, qui fecit quod argui
debet, non ille qui arguit. *Bernard. Epist. 78.*

lawn of Devoriod evind I wron hou

the selfe p[ro]p[ri]et[er] of an a[cc]ommodation to digne



THE METEORS.

M A T. 5. 14.

You are the Light of the World.



Roems, they are like *Cypresse trees, long, but fruitless*, and as he; 3 Macc. 2. 32. *It is but a vaine thing to make a long Prologue, and to be short in the story it selfe*: Then briefly to the matter we are to treat of.

As we finde in Naturall Philosophy, *Lumen, Lumen, and Illuminatum*, the *Sunne* the *Treasurer of Light* and *Tum*, the *Light* of the Starres derived from the Sunne, and the *Light* of the Aire proceeding from them both: So *shee* (being the Handmaid to Divinity) *holds out the glasse to* ^{1 Cor. 13. 12.} *Bew us the shadow of that we shall know, even as we are known.* ^{13.}

First, Christ, to be that Sunne of Righteouesnesse, foretold unto us in the fourth of Malachy. *Secondly, his Disciples* to bee ^{Division.} *Versea.* *those Starres* spoken of in the twelfth of Daniel. *And thirdly, those people that walk in darkness, and that dwell in the Land of the shadow of death*, to be that *Medium illuminatum*, looking for the light to shine upon them.

For the First, as in the first of Genesis, the *Light* was created before the *Sunne*: so was Christ knowne in the dayes of Old, before the Sunne of Righteouesse was risen, before He appeared in our *Horo scope*, before *He bowed the Heavens* and *came downe to cloath himselfe in the flesh of Man*; ^{I Part.} *The light of Christ* ^{from the beginning.} *He* ^{Psal. 18. 9.}

The Meteors.

His light was then like the Birth of the Morning.

Ies 7.14.

Iob 19.25.
Nam 24.17.

John 8.36.

Luc.1.78.
Gen.3.15.
Ioh.1.5.

Bulling Dead.
Scr.1.

2 Pet.1.21.
Mat 11.13.
Ezech.4.1.
Koch. Phys. p.1.
ex Virg.
Iob 36.32.
Galat. 4.4.
The light ma-
nifested in
Christ's incar-
nation.
Psal. 19.5.
2 Cor.3.14.15.
Heb.10.89.
Heb.7.12.
Heb.10.1.

The Prophets, they beheld this Light, *As a Virgin should con-
ceive and bear a Child* which should be Emmanuel, God with us: The Gentiles, they beheld this Light, *witnesse Zoroaster, Mer-
curius Trismegistus, the Sybils, the Oracles of their owne gods,* and to make their ignorance inexcusable, they had the Prophets of truth amongst them; *Iob knew that his Redemer lived, and Balasam could prophecie unto Balasam that there should come a Starre of Iacob, and rise a Scepter out of Israel:* The Patriarks they beheld this Light; *Abraham, he saw this day, and rejoiced and was glad, and that Grandire of all mankinde, was no sooner divested from his Robe of Innocencie,* But this Day-spring from on high did visit him; *With, the seede of the Woman, shall
break the Serpents head.* And thus the Light shined in the darke-
ness.

For, as the Israelites for their Convoy had a *Cloud* by Day, and a *Pillar* by Night: so till the time of the comming of Christ, there was no *Day* without a *Cloud*, no *Night* so dark, but had some light in it. God being known from the worlds first being, by *Visions, and Oracles, Revelations, and Dreames, Tradition of doctrine, from hand to hand, untill the dayes of his servant Moses,* who was in the seventh generation from *Adam,* and yet the Pen-man of the worlds Historie, for neere 2500. yeeres.

So that *Adam* and the *Patriarks*, the *Gentiles* and the *Pro-
phets*, they had all a glimmering of this light; they all foretold
the comming of Christ, as they were moved by the Holy Ghost; they all prophecie unto *John* who was the Precursor, that *mar-
ning Starre that was sent to beare witness of the Light.*

And thus (as *Hierusalem upon a Brickbar*; or the *Acts of the
Romans on the Shield of Alceas*) I have briefly set out unto
you how God bid the *Light in his Piss, untill hee commandeth it to
breake forth, untill the fulnesse of time was come.*

*Then came the Bridegrome out of his chamber, rejoicing as
a Gyant to runne his course. The Law that was the veale of
the *Gospell*, was taken away by the comming of Christ; The
*Sacrifice offered yeere by yeere, was abolished in His offering
once for all; The glory of the Priesthood was translated; All the
shadomes**

foundes of good things to come; they all vanish at his Lustre;
I am come (faith our Saviour of himselfe) I am come a Light in- 1oh.12.46:
to the World, that no Believer should abide in darknesse.

Such is the glory of the Day, brighter then the Lights of hea- The glory of
ven; His eyes ten thousand times clearer then the Sun, and this light,
cloathed with unspeakable Majestie; That the earth doth Eccles.
quake before him, the heavens tremble, the Moone be darkned, and Joel 1.18.
the stars withdraw their lights. Then how shall sinfull man be-
hold him, whose foundation is but dust?

When Christ was transfigured upon the Mount, his Visage there Mat.17.1.
as glorious as the Sunne, and his cleaing as white as the
Light, his Disciples were afraid, and fell to the earth: When Acts 9.8.
he appeared in the way to Damas/cus, Sam/ was stricken blind with Revel 1.9.
his Brightnesse. And when Saint Iohn saw him in the Ile of
Patmos, in the likenesse of the Sonne of man, with a garment
downe to his feet, his eyes being as a flaming fire, his feet as
moulten brasie, and his face shining as the Sun in his strength,
he fell downe at his feet for dead; In his presence shall the peo- Joel 2.6.
ple tremble, and the countenance of all waxe blacke: so that wee
may say with those men of Bethsemith, whom God had 1 Sam.6.19.
sitten for looking in the Arke) who is able to stand before the
Lord?

If those that have knowledge live two lives, whereas others
live but one, then doubtlesse every man is halfe dead (like him
that fell amongst the theeves:) our understanding is unsinew- Luc.10. v. 30.
ed, and the powers of our santes are out of joyst: so diuid, whilst
we looke through the cloud of Nature, that wee see no better
then he in the Gospell, that could not discerne a man from a
tree.

But God who is rich in mercy towards us; frameth his
Greatnesse to our capacity, shewing his Goodnesse in spea- This glory
king to our senses, and that Man may know him in rables and
some measure; He will be knowne unto us as man, by his families.
parts, as eyes, ears, and the like; his affection, as Anger, Love,
and Sorrow; his Titles, as King, Lord, and Father, whereas
He is infinite, incomprehensible, that filleth full the heaven 1er.23.24.
and the earth; Totum quid vides, totum quod non vides: And
Christ to insinuate himselfe into us, to leave the deeper

The Meteors.

impression in our hearts, so often openeth himselfe in Parables, that, were they as strangers unto you, I could leade you into acquaintance with them, throughout the whole course of his Doctrine. Sometimes stiling himselfe a *Power*, sometimes a *Shepherd*, sometimes a *Physitian*, sometimes a *Vine*, sometimes a *Doore*, sometimes the *Way, the truth, and the Life*: *Nos verobus ignota discuntur, Spiritu alia per similitudines*; as Gods eternall power and Godhead are seene and understood by his workes.

Mat. 13.
Ioh. 10. 21.
Mat. 9. 12.
Ioh. 15. 1.
Ioh. 10. 7.
Ioh. 14. 6.
Rom. 1. 20.

This Glory re-
sembled by
Light.
Ver. 25. 27.

2 Ioh 1. 1. &c.

David in the 68. Psalme, 'being there to make a descripti-
on how God was praised in his Sanctuarie; the fuller to set it
forth to the Life (as the troope that leads before some Prince,
awakens an earnest expectation) doth marshall out the array
thereof, with the *Singers* going before, with the *Minstrels* fol-
lowing after, with the *Damofets* in the midst, playing with
Timbrels, with little *Benjamin* their Ruler, with the *Princes*
of *Iuda* their Councell, the *Princes of Zabulon* and the *Princes*
of *Neptuhuse*. And Saint *Iohn* in his first Epistle, intending to
comprise a briefe abridgement of the whole scope and Do-
ctrine of the Gospell, to *extract* and *sublimate the Quintessence*
thereof, rankes out a faire companie to walke before, and to
rouse up *dull attention* (like the Chaine that was tyed to the
tongue of *Mercurie*, and fastned to the eares of the people)
with, *that which was from the beginning*, which we have heard,
which we have seene, and our hands have handled of the
word of Life. And againe, *the Life was manifest*, and we have
seene it, and shew it unto you: And againe, *that which we have*
seene and heard, that we write and declare unto you; untill
at length he openeth this rich *Cabinet*, and shewes us this illu-
strious Gemme; *That God is Light, and in him is no darkenesse*:
And thus (as *Salomon* in his Temple) He presents you with a
faire and beautifull entrie, as a preparative to your devotion,
to stirre up a zealous admiration, and to wonder at the in-
ward glory, *That God is Light, and in him is no darkenesse*.

Plato and the heathen Philosophers (that were directed by
the eye of nature) *viderner illi suisque litteris copiosissime manda-
verunt, hinc illos unde & nos fieri beatoe, obiecto quidam lamine*
intelligibili, quod Deus est illi (as saith Saint *Angustine*:) Hence
the

De Civili. Di-
i. 1. 10. 6. 1.

the Prophets were named Seers ; and *mens humanae patibilis dicuntur* (as Zab, in his tract *de mente agenti*) because our Light *Iam.1.17.* is from above, and commeth down from the Father of Lights : Be- *Ioh.12.35.* leve therefore in the Light, that ye may be children of the Light.

As *Light* was the first borne of all things visible : so was it Christ the not without a mystery, that for the distinction of the six first Light dayes, God cloed them up with this phrase of speech, *The Evening and the Morning were the first day ; and the Evening and the Morning were the second day* ; and so on in the rest of the dayes : whereas *Nature* gives the birthright to the *mo-
ning*. But he foreseeing in his infinite prescience, that wretched man within few houres should cast himselfe headlong into darkenesse, doth intimate unto us thereby, that *first* should be *the Night* of mans misery, and then should follow the *Day* of our redemption by sending of his sonne Christ Iesu, 'God of God, Light of Light, very God of very God : And *This light was that true light which lighteth every man that comes into the world.* *Ioh 1.19.*

Of all the *Metaphors* the world affords, none so fit an Embleme of Christ, as *Light*, which is the *joy of the eyes, and the true comforter of the heart*, although continuance and assiduity makes us behold it with lesse admiration.

Amongst those fourre good *Motheres* that doe nurse and *cherish* up fourre bad daughters ; as *Virtue, Envy, Peace, Hatred, Farniliarity* brings forth *Contempt*. And hence it is (as one well observes) that those things which we most feare and reverence, are most removed from our sight : *Perseverantia consuetudinis amicit admirationem.* the daily use of this glorious creature doth make it the lesse to be admired. When King and Kesar, old and yong, high and low, rich and poore, all desire it alike.

Light, it displaith it selfe to all creatures, and it is trans-fused in an instant. It pierceth every transparent body, and is not defiled with any uncleannessse : It is the conduit of all heavenly vertues, and is the quickner of all that is : It actuateth all colours : It is the mother of all beauties : It giveth life to all the ornaments, to all the delights that the world affords.

Eccles 11.7.

affords us. *The Light is sweet, and a pleasant thing it is for the eyes to looke upon the Sunne* : And, *si dulce est lumen hoc mundi, quanto erit dulcissimum lumen gloria. Si delectabile est videre solem creatum, quanto erit delectabilissimum solem videre increatum, creatumque solis Creatorem.* I am the light of the world (saith our Saviour) Job 8 12. And therefore it was (as some observe) that Christ was borne when the dayes were at shorkest, *ad minimo noctis curriculo, defensionem sentient operar e�ebrarum.*

From this comfortable nature of the light, upon any occasion of *joy* and *deliverance* (to shew how *beautifull are the feet of them that bring glad tidings of salvation*) wee decke it forth with her *glory*, naming the *time pro qualitate rei.*

The *Lepers* (in the second of Kings, cap. 8. ver. 9.) in the *Night* that they found the *Assyrians* were fled, wee doe not well (say they one to another) we doe not well to hold our peace, this *Day* is a *Day* to bring glad tidings : And that welcome Angell in the Gospell when he came to the Shepherds in the *Night* of the Nativity, This *Day* (saith hee) in the City of David is borne a Saviour which is Christ the Lord. Then did the *Night* *shine as the Day*, because the Sunne of Righteousnesse was risen ; as *there was darkness as the hour of his death*, for then the Sunne did set at the noone-tide.

And yet Christ here (as *Moses* else where) hath a *vaile* put over hisface, to whom the *Light is but as a garment*, or as a *curtaine* drawne over his glory, to bee a shadowe of his *esfence* and *being*. If the *Light* bee *Darknesse*, how great is that *Darknesse*? But when *Light* and *Lustre*, and *Brightnesse*, and *Glory*, and *Majesty* shall be but shadowes ; how great is the *Brightnesse*, and the *Lustre*, and the *Light* of the *glory* of that *Majesty* which *dwelleth in the light that none can attain unto.*

Luc. 2.11.

Psal. 139.12.

Amos 8.9.

Light but a
shadow to
Christ.

Psal. 104.2.

1 Tim 6.16.

Mat. 21.42.

Ies 30.26.

It is reported concerning *Noe*, that whilst the window of the Arke was shut, he made use of some *reflendent stone*, by whose raies the objects of the sight presented themselves to the organ of the eye. However the conjecture be but curious, yet true it is that Christ is that *Stone*, which albeit the builders refused, is now become the head-stone of the corner ; at whose approach the light of the Moone became un-

The Meteors.

7

to us as the light of the Sunne ; salvation became the wals of our Church, and her gates the praise of God ; the Lord our everlasting light, and the Sunne that shall never set, *Lux De-
mibustris illuminans omnia, alia lucet tanquam mice.*

And thus farre of that *Lux innata*, that true Light, that Light of life, that Light of the world, in whom is no darknesse.

I am now come to my seconde chapter, and to speake of that *Lumen*, that *Lux infusa*, whereby wee are enlightened from above (as the Starres doe borrow their light from the Sunne.)

Zanchius in his worke *De operibus Dei*, upon those words, Gen. 1. *Sicut luminaria in expansione celorum*, observes that *lumen* differet a luce, sicut candelas a luce quam habet ; and puts the nature of the Starres and the Light, at as farre distance one from the other, as the instrument that holds the light differs from the light that it sustaineth. And as God is the light that dwelleth in you, so you my brethren of the Clergy, you are *Luminaria*, the Instruments of light to *shine in the middest of a crooked generation*. Thus he which is *the light of the world*, Iohn 8. 12, hath appointed *you to bee the light of the world*, Mat. 5. 14, and he which is *the bright morning Starre*, Revel. 22. 16, hath given you *the morning starre, as he hath received from the Father*, Revel. 2. 28, to bee as that starre that appeared in the East, and that *led to the place where the child lay*. Christ beholding from the heighth of his Sanctuary, the condition of his Church here on earth, how that after the dayes of his flesh, they should be *as sheep having no Shepherd*, Mat. 9. 16, he hath given some *Apostles*, some *Prophets*, some *Evange-
list*, and some to be *Shepherds and Teachers*, to the gathering together of the Saints, to the worke of the Ministrition, and to the building up of his body. And as the *Israelites* when they came to *Elim*, found there *twelve Fountaines*, and *seventy Palmetrees* : so the *Apostles* as *twelve Fountaines*, have flowed over all the face of the earth ; and the *seventy Disciples* as *seventy Palmetrees*, have flourished, and spred over all the world, raising up new seed in the Church, by Commission from Christ, Imposition of hands, and Succession Apostolicall throughout all ages.

You,

Ies 60. 18. &c.

Ioh 1. 9. & 8.
11. & 9. 5. &

1 Ioh. 5. 2.

2 Part.
The Light de-
rived from
Christ to his
Ministers.

Part. 1. 6. c. 1.

Phil. 2. 15.
Mat 2. 9.

Mar. 9. 16.
Eph. 4. 11. 12.

Num. 33. 9.

Luc. 10. 1.

Act. 6. 6.
2 Tim. 1. 6.

1 Cor. 4.1.
1 Cor. 3.9.
Luc 12.42.
1 Pet. 2.9.
1 Tim 2.7.
Gal. 4.17.

Arist. Eth. 1.1.
Lights distin-
guished.
Meteors divi-
ded.

Cometa.

Obad. verfe 4.
K. of defec. of
the right of
Kings.
Exod. 32.21.
1 Sam. 15.30.
31.35.
Baruc 1.11.

Deut. 21.12.

You, my Brethren, are brancht from these; you are the *Dispensers* of the secrets of God; you are his *Labourers*, and his *Builders*; you are his wife and faithfull *Stewards*, whom the Lord hath made Rulers over his houſhold; Yea, you are his honourable *Priſhhood*: yea, his *Embaſſadors*, yea, his *Angeli*: You, even you are the Light of the world; *Et p̄ dicebat Christus in Ihesu, vos es̄tis lux mundi, cum ip̄o solus es̄tis lux*, as Bizi in his notes upon the 2 Cor. 3.18.

Aristotle tells us in his Ethicks, that *Bonum* is *Venitum*, and *Apparentia*: and there are certaine *Apparitions*, which for the ſemblance that they have with the *Light*, doe ſeeme to be of the ſame nature. These being proper to the *Aire*, ſome there are in the *higher region* as are *Cometa*, and *Capra Saltans*; others in the *middle*, as *Tonitru* and *Fulgor*; and there are walking in the *lower region*, *Ignis Fatuus*, and *Ignis Lambens*; *Opposita lux-
ta ſe posita magis eluſſe cunct*, and therefore Ile begin with these, that thofe other in their order may appeare the clearer.

First of the *Comete*, that prodigious Light, ſhewing commo-
tions, and the death of Kings: ſuch is the nature of the *Li-
teranea Iupiter* ſtiled the ſervant of the ſervants of God, when he meaneſ to *xalt himſelfe as an Eagle, and to ſowre amongſ the ſtars* nipping the Christian Princes in the crownes, gi-
ving Cheque mate to the greatest Monarchs, & ſpilling their bloud like water on the ground. Whereas, *Aaron* ſubmittid to *Moses*, *Let not the wrath of my Lord waxe fierce*. *Samuel* ho-
noured *Saul* a Reprobate, mourning for him at his funeral Exequies. And the *Captive Iewes in Babylon*, ſent to the Bre-
thren at *Hierusalem*, to pray for the life of *Nabuchodonozor*, and for the welfare of *Baltasar* his ſonne; how then can that Church, that Body, choose but be full of mortall diſeases, when the Head is ſo full of peccant humours.

It was enacted by the Law of *Moses*, that a man that would marry a Captive woman, ſhould ſhave her head, and pare his nailes, and put away her old rayment from her. We will apply it to the Church of *Rome*: Let her put away her ſuperfluities, lether lay aside her old corruptions; Let her leave off her ſuperstitious Reliques, and *we two will be one flesh*; ſhe ſhall be unto us an *Israelite*: And that great Monarch of great

The Meteors.

9

great Babylon, *Luminare mains* (as he stiles himselfe) that *Stella Crinita*, that *Blazing Starre*, whose *haires are growne like Dan:4:33.* *the Eagles feathers*, and *his nailes like the clawses of Harpyes*: let him lift up his eyes to heaven, so that his *understanding be restored*, and wee will joyne our selves unto him, to bring him to his former Beauty.

Caprefallantes are another kind of *Meteor*, strugling in the *Caprefallantes* bowels of our own Church, like *Iacob* and *Esan* in the womb *tes.* of *Rebecca*, or the *Hussites* and the *Thaborites* amongst the *Bchemians*, onely differing *per magis & minus*: Men that for science, and for Conscience, might worthily shine as the stars in the firmament. But that (as it is generally observed) *Stellatum nulla per se moveatur suum dividendo orbem*.

Oh, it might make us to mourne and bleed, to see how *Judg:5:1* s. for the *divisions of Levi*, there are arisen *great thoughts of heart*.

To see our selves to be parted into companies, like unto the Sheep and Goats of *Laban*, some browne, and some bespeckled: to see how (like that Monster in *Plinie*, that *Amphisoena*, that hath two heads) we strive one with another for Sovereignty, whilst our enemies stand by and behold it with, *There, there, so would we have it*; Oh, let it not be told in *Gath*, let it not be published in *Askalon*, lest the *Philistines* doe rejoice, and the uncircumcised have cause to triumph.

Gen 30:32.

Pf:1:35. 25.

2 Sam. 1:20.

Ecclesia est illud corpus Christi quod charius habuit, quam quid tradidit mortis; let us not lacerate, and teare it to pieces, with our unprofitable litigations; let us not be of a *viperous generation*, to eat our way through our mothers bowels; let us not rend Christis seamlesie Garment, which must be *Unrea*, or not *Tueea*, let us put up our angry pens, and as *Curtius re-* *Q. car.* ports of those people that were ever in armes one with the other, yet when *Alexander* came upon them, *quos alias bellare inter se solitos, quin periculis societas insuxerat*: so let us bend our swords and our speares against the brest of the common enemy.

He, even he whose name is *wonderfull*, the giver of *counsell*, *Ief.9:5.* the *mighty God*, the *everlasting Father*, the *Prince of peace*, would not have us awaken his Beloved, whilst he doth rest his bedewed locks upon the lap of the sleeping Church: *Remember* *Can.2:8. & 5:2.*

C

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The Meteors.

Gen. 13.8.

Eph 4.3.

Luc. 2. 14.

Ioh. 14.27.

Phil. 3.16.

1 Pet 2.15.

& 5.5

Mat. 25.47.

Tonitru &
Fulgor.

Mat. 3. 17.

Mat. 5.13.

Psal. 35.3.

M. 20.

Ovid Met. 1.2.

Gal. 5.17.

what *Abraham* said to *Lot*, and remember that we are Brethren, and therefore bound in the bond of *peace*, for the keeping of the *parts of Unite*.

It was the *Duty* of our Saviours *Birth-Song*, *peace on earth*, *good will towards men*; It was his *Legacie* to his *Disciples*, *My peace I give you, my peace I leave you*: And it is the daily *prayer* of his *Sponsa. da pacem*, give *peace* in our time O Lord: *Contention* (be the *Garden* never so faire, be the *Intention* never so sincere) twill make the *world* to be *misdoubtfull*, and to fear a *Snake* under every *Leaf*: Then let there be no *dissentio*n amongst us, and let us proceede by *one Rule*, *that we may be of one accord*; lest when that *Great Shepheard* of our soules shall come to separate the *Goats* from the *Sheepe*, he brand us with an *ite maledicti*, *Depart ye cursed into everlasting fire*.

I am next to speake of the *Belly* of that *Image*, whose *Head* is *ambition*, whose *armes*, *dissentio*, I am now in the *middle region*, where I meet with *Tonitru*, and *Fulgor*, *Banneres*, sons of *Thunder*; who though they be of a lower Region, yet are they of a hotter constitution; well may they be the *sons of the earth*, but of such a *Peacocke* and fierce nature, that touch them with the least sparke of *admonition*, and theyle be ready to flash in your faces: These men inflamed per *Auspicio&stafia*, by seeing *Indab* frozen on his dregges, may say as *David* in another kinde, *That* to keep silence, it was paine and griefe, *That* their very heart waxt hot within them, *That* while they were thus muling, the fire kindled, untill (like so many *Canons* overcharged, or as *Lightning* choakt up in a cloud of *Thunder*, they give a terrible cracke about our eares) *untill at length*, they speake with their tongues, frecoyling against order and *Discipline*.

— *feruntque summas*
Fulmina montes. They would have a spotlesse congregatiōn, looking for a *Masne*, *fin macula*, lecking a *Church* without a *Blemish*, and thus forgetting themselves to be sinners, they doe with *Calisto* in the *Metamorphosis*,

Sapo feris latuis visis obliis quid esset,

Vr^{is}aque conspectos in montibus horris uras.

Whereas the *Flesh* lusteth against the *Spirit*, and the *Spirit* against

against the *Fleſh*, so that we cannot doe what we would; we can but indeavour to that which is before, wee can no more *Phil. 3. 13. 14.* here but preſſe towards the marke; *perficitonem in hac vita sequimur, et sequimur in futura.*

Being thus puſt up with an undiscreet zeale, their *Palpitazit.* like the *Tribunall* of *Caffiu*, it doth become *scopulus recrum*, a Rocke, a Shipwracke to a tender conscience; affording nothing but the cursings of *Mount Ebal*, nothing but the *thunderings* and *lightnings* of *Sinai*. *Deut. 27. 13.* *Exod. 19. 18.*

It is obſerved in the motion of the Sphæres, if they ſhould not be stayd and slackned by the contrary course of the *primus mobile*, that they would ſet the whole on fire. And it is true in the nature of *zeale*, not being moderated with *discretion*, it ſoone ſets all in a combustion, *Fervor discretionem erigat, Bern.* & *discretio Fervorem dirigat.*

God that made all things with the breath of his mouth, and accomplished his ſix dayes worke in the *temperate* ſe-
zon of the *Equinoctial*, appeared to *Adam* in the coole of the *Zach. de operi
creati, part 2. l. 1.*
l. 2.
Pſal. 104. 4.
Zach. adi.
supra.
Ionah 4. 1. R. 1.
day: He that made his Angels spirits, and his Ministers a fla-
ming fire; when he made the Light and the Stars, tempered
the Light with moisture, and made the Stars of a watry ſub-
ſtance. And though he be a God of vengeance, yet when the
rebellious Prophet *Ionah* had ſo much the *over-flowing* of the
Gall, as to be angry with his dreadfull power, he reprehends
him with as much indulgence, as if the tendrefte father in the
world were to deale with his deareſt ſonne; *and ſhall we bruſe
the brokenreeds, ſhall we quench the ſmoking flaxe? Ob let the
righteous correct me friendly,* but let not their precious *balmes*
breake mine head; let us handle the wounds of our Brethren
with *gentlenesse*, and the *Bowels of compassion*: let us bring *pury*
in our eyes and hearts, when we chance to ſee their fals and
infirmities: *and let us remember* the rule of Saint *Paul*. *Gal. 6. 1.*
*Brethren, if any man be prevented in ſinne, yet then which are ſpir-
ituall, restore ſuch a one in the ſpirit of meekenesſe, conſidering thy
ſelfe, leſt thou alſo be tempted.* *Mat. 12. 20.*
Pſal. 143. 5.

Now for the *Snuffes* of the former *Lights*, ſending forth *Ignis Fatuus.* an unfavorable ſmell out of the lowermoſt *Sects* of the *Ayre* ; First to ſpeak of *Ignis Fatuus*, or the *Lay-Elder*; here like unto.

The Meteors.

unto some simple Swains at a portentous and prodigious Meteor, seldom seene in the world of his Hemisphere, so I cannot but stand at a gaze, to see the Starres to drop from the firmament, to see the lights to be turned into darknesse, to see the Prophets to be cloathed with shame, so many and so well nurstured, that have suckt milke with us from the same breasts, to be mis-led into that discipline, by the which an Artificer may be made an Elder, and of a Tradesman become a Churchman: We may lament them with the wife of Phineas, when the Ark was taken by the Philistines, and shee named her child Ichabod, *The glory of Israel is taken from them.*

2 Sam. 4.11.

Mar. 17.15.

Avent. de reb.
Tut. par. 3.

Levit. 13.22.

Berg. Hisp &
Fag. Temp.2 Tim. 4.14.
Act. 19.24.

Mat.

This Ignis Fatuum, this Lay Brother, by their Imposition of hands, shall have the misleading of a Band of soules (as the Deuill the lunaticke in the Gosspell) sometimes through fire, sometimes through water; and yet (as Aventine once of some such) *Si pralati isti plebei essent, nemo facile ipsis harum committeret, in illo vero statu, & are, et antiquo hominum ipsorum fidei credunur.*

It was commanded by the Law Leviticall, that no blinde creature should be offred to God; how then shall the blinde lead the blind, unlesse it be in precipitum! Like unto that Cretensian law in the yeere of our Lord 450, who saying hee was Moses sent from heaven to conduct his brethren through the Sea into Iury (as before hee had done out of Egypt) caused them to commit themselves unto the waves, where they were all drowned like Pharaoh and his host.

Yet these will torment a Text of Scripture, manage a long and monstrous discourse (conceived and borne in the same instant) wrest and pervert the word of God, and instead of the naturall milke thereof, sucke out the blood of misinterpretation, as farre distant from the true meaning, as was that ridiculous Alter in Smyrna, pronouncing *O Calum* with his mouth, and with his finger pointing to the ground. The Coppersmith will be bold to controule Paul, Demetrius the Silversmith will oppose the whole Church, and the Cobler find fault with the thigh of the picture.

*Frangite leves calamos, & scinde Thalassas libellos,
Si dare futuri calenos ista posset.*

There

There is a Rout of their followers, *a generation described* The condition by *Solomon*, that are pure in their owne eyes, and yet they of the Faction. are not washed from their sinnes: Let me shew you the *pour*. Pro.30.12. *trair* of them, as they are drawne out to the life by another, and so printed to the view of the world.

They are (saith mine Author) *the chumme of the Commons*, Doctor Wake. *the tags and rags of the people*, *base mechanicks*, *men of little know-* man, Ser. True ledge, *lesse honesty*, *and no discretion at all*: In their *attempts* *pragmaticall*, in their *humour phantaſticall*, in their *profession Pha-* *risaſtall*, in their *bookes hypocriticall*, in their *opinions Anabaptiſt-* *call*, in their *Doctrine Schismaticall*, in their *words Angelicall*, in their *deeds Diabolicall*. But what shoulde I tell you *de alias* *umbras*, or hold you in discourse of this Brainsicke Frie; He only haile *Ignis lambent*, and so weele strike fayle, and come a shore.

Such is the nature of many men, that having some secret *Ignis Lam-* and beloved sinne, which is as neere, as deere unto them, as *bens*. was the sonne of the Bondwoman to *Abraham*, when hee praied for his life and prosperity, *Ob that Iſmael might live in thy sight*. They can with *Herod* heare *John Baptist*, so that hee would not touch upon *Herodias*: These men are likened to *Apes* and *Monkies*, which breake the glasseſ that they looke into, because they shew them their owne deformities: so that it often falleth out with them as the Prophet speakes, *Zach.* *II. 8. Three Shepherds I put out of office in one month, for I* *wisht not away with their doctrine*: And yet for all *Michaels* will *Iud.17.* have his *Leviſe*.

Scit Comitem horridulum trita donare lacerna,

Per. Sat. 5.

Et verius inquit amo, verum mihi dicto de me;

Qui posse? — How can that be? when they fay unto the Seers, see not, and to them that be cleare of iudgement, Iſ.30.10. *looke not ons right thingſ for us, but speake (placentia) leafingſ unto us.*

As the Devillic dealt with Christ when he tooke advantage *Mat.4.3.* of his hunger; so there want not unto these some that are left of the old house of *Eli*, *that will come and crooch for a peece* *of ſiluer, and to bee put in office amongst the Prieffs*; these men *1 Sam.2.36.* may

The Meteors.

may be compared to *Surgeons*, that though they have not the *bearts of Lions* to put their *Probes* home to the quicke, yet they have the *hands of Ladys* enured to *Complexions* and *Paintings*, and to *danbe wth untempered morter* : to the *Polypus* that is so variable, taking the colour from the rocke he cleaves to : to those *Daughters of Hierusalem*, (or to those roguing *Gyppons* of our times) that pollute the people, and kill their soules for *handfulls of Barly, and peaces of bread* : to those *sive and twenty men* in the *Prophets*, that did turne their backs towards the Temple, and worshiped with their faces towards the East, casting the word of God behinde them, and aiming at nothing but their owne rising.

These are the *Devill in Samuels manile, Ignis Lambens, dissembling Parasites, glowering Temparizers, Trencher Chaplains*, that will *lingere sponam*, become all things unto all men, so that they may please some men.

It is an observation of *Iacob*, that though he were a valiant Captaine, yet was he not reckoned amongst *Davidis Worthies*, because hee betrayed *Asa* with a kisse : much lesse shall the Lord of *David* write those names in the Booke of Life, *that kisse, and bite, and yet cry peace*, like those Prophets in the third of *Micheas*, ver. 5.

He whose *Lip* is full of indignation, his *Tongue* a confounding fire, and his *Breath* like a river of Brimstone, shall cause his glorious voyce to be heard, and shall declare his stretched out arme against those that have sweet tongues, and make the people erre by their flatteries.

And this be spoken of those *Meteors* that do hang betwixt Heaven and Earth : I should now come to the *Angels of the churches*, those *Stars* that are in the right hand of him that stood in the middest of the *Golden Canalesticke* ; but then I should overflow my sands.

*Like a Labourer I have digged the foundation, and I have laid it upon Christ Iesus ; I have removed all the Rabbis in the description of these Apparitions ; I have (I hope) made a faire way for some other (*Abollab or Bezales*) for the finishing of the rest of the Building.*

1 Chron. 11.

2 Sam. 1.5.

Phil. 4.3.

Ies. 30. ver. 17.

30.33.

Ier. 23. 31. 32.

Conclusion.

Revel. 1. 10.

1 Cor. 3. 9. 10.

Exod. 31. 1.

Now

Now being cut off by the tyranny of Time, Ile end as I
began out of 2 Macc. *If I have done well, I have done what I Cap. 15. ver. 38
should, if otherwise, it is the best I could, (and according
to the time allotted unto me.) In the meane
while consider what is said, and the*

Lord gives you understanding

in all things.

2 Tim. 2.7.

Amen.

FINIS.

1632. M. 11. v.

December 16. 1632.

Perlegi banc concionam cui titulus (A Sermon
preached at a Visitation in Lincolnesbire, by
Michael Wigmore, Rector of Thorneway in Lin-
colnesbire, and sometime Fellow of Oriell Col-
lege in Oxford) una cum Epistolâ nuncupatoria
ad honoratissim. Dom. Magni Sigill. Custod. qui
quidem liber continet paginas 15. in quibus nihil
reperio bonis moribus aut sane doctrina contrari-
um, aut quicquam aliud quo minus cum utilitate
publicâ Imprimatur, modo intra tres menses proxi-
me sequentes typis mandatur.

Gulielmus Haywood, Episco.
Londin. Capell. domest.

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